

A 1-4  
Funeral-Sermon,

Preach'd JUNE the 30th,  
In the CHAPEL belonging to the  
*British Society* of MERCHANTS,  
A T  
L E G H O R N ;

Under the Protection  
Of his Most Excellent M A J E S T Y  
GEORGE, of *Great-Britain, France,*  
and *Ireland*, KING, Defender of the  
Faith, &c.

OCCASION'D,  
By the Death of the Reverend  
BASIL KENNET, D.D.

Some Time their Minister; lately President of  
*Corpus-Christi College in Oxford.* K

---

By NATHANAEL TAUBMAN, A. M.  
The present Minister to the said *Society.*

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L O N D O N :

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A

Presented for the use of  
in the Chamber belonging to the  
House of Commons

AT THE HOUSE OF COMMONS



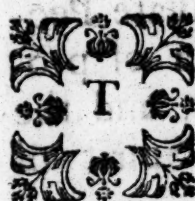
GEORGE

1774

1774

## ECCLES. VII. I.

*A good Name is better than precious  
Ointment ; and the Day of Death  
than the Day of ones Birth:*

HE Duty which I think incumbent on  
me, of doing what Justice I can, and  
of shewing what respect is due, to the  
Memory of my Predecessor in this  
Station, has determined me to the Choice of  
these Words.

And lest I be thought late with my grateful  
Tribute, be pleas'd to accept of this Reason for  
my Demur : I was in hopes, that some whose  
Qualifications are suited to the nice Office, would  
have oblig'd the Publick with it at Home ; and  
that from their moving Strains you might have  
found Consolation, or indulging Vent to your  
Grief, proportion'd to the Excess of it and your  
just Wishes ; which I sincerely desir'd ; being very  
much discourag'd at the Difficulty of the Task,  
where the Dignity of the Subject is so noted.  
But since they (as far at least as I can inform my  
self) have declin'd it, the Diffidence of my Abi-  
lity yielded at last to the Importunity of my  
Affection and Gratitude.



Having thus given you an Account of the Motives to the present Undertaking, and the Decency of waiting being now paid to the happier Tongues and Pens at home, let us proceed to the useful Meditations that the Words delight the Virtuous with, *A Good Name is better than precious Ointment; and the Day of Death than the Day of ones Birth.*

The *First*, A Proposition universally allow'd. *A Good Name* being the Treasure of private People, the Glory of the Great, the Inspirer of progressive Graces and answerable Virtues, and the Indication of a Soul influenc'd by the Spirit of Goodness, by the Majesty of Heaven.

The *Second*, A Proposition, contradicting the first Principle of Nature, therefore not by the Generality admitted.

We must confess, that *Gentile* Philosophers and Heroes, as well as many resigned Christians, have talked of it as of a most welcome Guest, and that when no invincible Distress extorted its Praise from them. But others being not so exalted in their Speculations concerning it, for their Satisfaction I shall endeavour to vindicate and illustrate the Truth of the seeming Paradox.

Towards this End it will be necessary to review the former part of the Words; the Nature of the *Good Name* recommended to us; the implied Virtues of which, when happily acquir'd and persevered in, being the Means, that make the unjustly censur'd Extinction of Life, and misapprehended Terror of Nature prove Valuable and Eligible, as the Wisest of Men has pronounced it. In



In which Review, a Consideration of the implied Obligations and Virtues of this good Name:

The Methods of attempting it:

And the Advantage of its Acquisition, are the Articles that seem of most Consequence to our present Purpose.

As to the Second Part of the Words, (*viz.*) The Preference which oracular Wisdom gives in them to the Days of ones Death, above that of ones Birth!

I shall vindicate the Verity of the Assertion, and deduce the practical Inferences naturally resulting from a Contemplation on that Verity; recommending the Examples of Worthies to your Imitation, in making these Inferences; particularly of him, in whom you have seen the sacred Glory conspicuously shine.

First then, as to the Nature of the *good Name*, in the lively Metaphor exhibited to our Veneration; this our Religion instructs us to be the improved Lustre of that Name, by which we were dedicated to God's immediate Service.

Some, indeed, pervert the Word to their own Ruin, and instead of Good, think themselves happy in acquiring what more properly may be termed Great: Therefore Ambitions, Success, Acuteness in chusing, Courage in executing, are the principal Gifts, or Marks of Heaven's Indulgence, that they hold worthy Man's Desires.

Amongst them he is the Hero of Fortune, the Favourite of Providence, whom an outward Con-  
currence

currence of grateful and pleasing Circumstances distinguishes, who raises himself to Power, and by the Gloss of his Titles, and Pomp of his Figure, purchases numerous Attendants and Sycophants.

He is the envied Person, whom a Graceful Behaviour, a Polite Facility in Address, and other taking Endowments of Nature, put above the common Level.

But when these happen to be so refined, as to elevate their Thoughts to Things of a higher Sphere, his Portion they account most Redundant and Splendid, who secures a spreading Fame by his Learning and Parts, and who entertains the Age with the Flights of his Wit, and the playing Meanders of his Fancy.

And Lastly, amongst them, even he is pronounced blessed and happy, who in any inferior Station, or negotiating Manner of Life, surmounts the Difficulties of it, heaps up Riches, and makes himself of Moment to those that govern the State.

However irregular these Persons Proceedings are, however low and sensual their various Purposes, they nevertheless prove very necessary for the mutual Dependance of Mankind on each other: As the wise Son of *Sirach* observes, they maintain the State of the World, and all their Desire is in the Work of their Craft: Like all other Productions of Nature, tho' vastly remote in Dignity, useful in their Kind, and contributing to the Support, the Beauty and Harmony of the whole.

Ecclef. 38.  
34.

To



To these Thoughts and Views, to such Qualifications and Successes, the Generality of Mankind too precipitately and blindly tend; and however laudable under some Restrictions we must acknowledge them to be, however convenient and worthy, the Spirit of Perfection, the Author and Finisher of our Faith, calls for Dispositions and Qualities, and the Effects of them, much more transcendent.

Which, before I proceed to specify, it is proper to observe on them, that the Sanctifier and Conductor of our Souls, does not so particularly urge them, as thereby to exclude all other Praiseworthy and Lovely Accomplishments; or that it so absolutely abstracts our Hearts from sublunary Considerations, as to make us overlook or disregard Applause or Approbation from them: We confess that this Applause or Approbation, signifies nothing towards the Establishment or Furtherance of the Bliss prepared in Heaven for Believers; but that they may go to an indulgent Father without it, and even against it; yet a Concern for our Brethrens good Word, is adjudg'd some Illustration of our Profession.

*Whatsoever Things are Lovely, whatsoever Things are of good Report; if there be any Virtue, if there be any Praise, think of these Things,* says the Spirit of Love and Wisdom. Phil. 4. 8.

He then that thinks of these Things, cannot let those of a higher Nature, vanish in Lifeless Amusements: But in pursuing the good Name which God consecrates, and declares desirable beyond



beyond the Earth's most Luxuriant Productions ; will think he pursues that Repute, that Command of Respect and Esteem, which a strict Life of Virtue acquires ; a Life correspondent to the implied Graces and Excellencies of the Christian Name, in all its Branches, distinctly express'd by the lively Example of Christ, and the distant Imitation of his inspired Apostles, and other successive Worthies, that in all the Churches revolving Centuries, with amazing Light, and instructive Endearments, have broke forth.

This is the preferred Treasure which Sacred Eloquence, by its Metaphorick Comparison, recommends to the Thirsters after lasting Glory, and Divine Wisdom ; this is the good Name which the Royal Preacher gives eternal Sanction to, for its Admission amongst the Great, in Opposition to the Excellence of Man's Wisdom, and the Noise of Politicks, and for the Veneration of those of humbler Spheres, in Contradiction to their little Shifts and Arts, and fair Shews.

Wisdom  
of Solo-  
mon, 6.  
12, 13, 14.

This is it which is in every-body's Power to attempt, which puts not their Spirits on any Ferment, which calls not their Faculties to any violent or oppressive Sollicitude : But which on the contrary, *preventeth them that desire it, in making itself first known unto them ; concerning which, he that seeketh it early, shall have no Travel, but he shall find it sitting at his Doors.*

This is the good Name, or the Word of Wisdom, that is not so difficult or remote, says the Holy Leader, and Prophet of Israel, *that thou shouldest*

*shouldest say, Who shall go up for us to Heaven, and bring it to us, that we may hear it, and do it : But it is very high unto thee, in thy Mouth, and in thy Heart.*

Deut. 30.  
2, 14.

This is the Acquisition which a late Eminent Prelate thus familiarly Paraphrases, and recommends to us: " I doubt not in the least, says he, but that less Labour, less Trouble, less Solitude, will serve to make a Man a good Christian, than to get an Estate, or to attain a competent Skill in Human Arts and Sciences.

Dr. Sharp.  
Archbishop  
of York,  
Serm. 2.  
p. 35.

This is the Nature of the Good Name which the Spirit of God by Anticipation prepared us to regard, as the Attainment of highest Consequence to us ; this is the Improvement of Intellectual Abilities, and of Temporal Interest, proposed to us, as the Object transcending all other imaginary Gains and Felicity.

The Methods of attaining which, I come now, Secondly, on this Head to consider.

I. Under the Conduct then of that Spirit that prevents us in the Attainment, the Heroick Pursuer of it, will, in the *First* Place, abstain from all Appearance of Evil, because he knows he must not raise the quick Blasts of Destruction ; and whatever Indignity occurs on his courteous Care, he will receive with Patience, being well assured, that the inward Piety which that Care demonstrates, however private, or misinterpreted by the World it may be, cannot fail of a Reward from the Searcher of Hearts.

B

*Secondly,*



Secondly, The Pursuer of this Good Name, will remember that the Spirit of Religion, the Virtues impressed and urged by it, are principally to be endeavour'd: That the Professors of the Christian Verity are without Reserve, oblig'd to regulate their Lives according to the revealed Will of God, with a principal View of ministering to his Eternal Glory thereby, and of answering the strict Calls and Researches of their Consciences, tho' with some Secondary Thoughts even of secular Esteem.

They do, says our Blessed Saviour, of the  
 Mat. 23.5. *Pharisees, all their Works to be seen of Men?* What Destruction such People incur, the Spirit of Perfection and Purity shews, for our avoiding;

Mat. 7.23. *I never knew you, says our Blessed Saviour, depart from me, ye that work Iniquity:* This, he that labours after the good Name, which the Royal Preacher makes so elegant and necessary a Concern of human Life, will abhor.

Says *Isocrates* to \* *Demonicus*, By no Means do any base and wicked Thing, tho' you have a Prospect of vailing it; you may, indeed, make it a Secret to others, but you cannot hide it from your own Conscience.

They that are not found to live as Christ taught, says † *Justin Martyr*, let them know they

\* Μὴδέποτε μηδὲν αἰχρὸν ποιήσας ἔλπιζε λήσειν καὶ γὰρ ὢν τοῦ ἄλλου λάτῃς σαυτὸν γε συνειδήσεις.

Λόγος παραινέτικος περὶ τῆς, σελὶς 15.

† Οἱ δὲ ἂν μὴ ἐνείσκωνται βίοντες ὡς ἐδίδασκε γνωρίζεσθαι μὴ ὄντες Χριστιανοί, καὶ λήθωσιν διὰ γλώττης τὰ τῷ Χριστῷ διδασκόμενα.

Apol. 1. p. 31. Grab. Edit.



are not Christians, tho' they profess with the Tongue his Doctrine.

These Things the Pursuer of the good Name registred in the Book of Life, will ever think of.

*Thirdly*, In pursuing this good Name, both as it respects the Favour with which God crowns it, and Man generally receives it, the regular Method will be to solicit the Assistance of God's sanctifying Spirit in the Progress, and thereby not only to withdraw from all Appearance of Evil, but to contribute to the outward visible Advantage of the Omnipotent's Glory, in a cheerful and sedulous Conformity to his Religious Ordinances, and to do all possible Good to our Neighbour, without a secret Hope of his Remunerating; to be courteous and humble to all, to relieve the Poor, to visit the Sick, to instruct the Ignorant, to reform the Unwary, to forget Offences, to forgive Injuries, to be Just, and Chaste, and Temperate, and in all Things like the Gospel-invited Perfection, as far as human Frailty, enliven'd with God's sufficient Grace, can advance it self.

This is the Purpose of the good Name which Religion accounts of higher Value to Mankind, than any other Terrestrial Advantage; this is the Ointment that gives a Flavour reaching Heaven, when all the Sweets of *Arabia* and *Saba* rest below, and these are the various Qualifications and Methods in the Attainment.

The Advantages of which Attainment, I come now *Thirdly* to specify, and to propose as Arguments and Inducements to you, for your passionate Desires, and untired Pursuits.

1 Pet. 3.  
12, 13.

6. 13.  
Acts 6. 15.

Mark 5.  
20.

These are, First, The Temporal Interest irreversibly attending a good Name: The securing of all Peoples Esteem by it, and the subjecting of brutal Ferity to it: This is the natural Return to perswasive Goodness, and ornamental Graces: None, generally speaking, will insult those whom the Wise, and Virtuous, and Venerable applaud: None will injure the Beneficent and Innocent; which had they an Inclination to do; God, by some awful Declaration, gives often an inviolable Majesty to the otherwise unacceptable Appearance of the Good, which like the Armour recommended to the *Ephesians*, or with the imprinted Dignity on St. *Stephen's* Face, protects them from the Malice and Presumption of the Bad; or with the greater Advantage still, may make the Bad in some Respect fear them; as the Evangelist informs us, that even *Herod* did St. *John the Baptist*.

And Secondly, From it results the sensible Bliss of a Virtuous Life, a Removal from Fears and Jealousies, occasion'd by the Vices provoking them, the Establishment of Health of Body, or if not so, of what is much more valuable, of invincible Tranquility of Mind, of Composure of Thought in all Vicissitudes of Fortune, in the most afflictive consolatory Views, and on Life's Verge, anticipating Extasies, inexpressible Pleasures.

And



And lastly, This is it which nourishes Fruits, whose Comfort and Flavour, through unnumber'd Circles of Ages, will ever flourish and repay the Labourer with an infinite Increase; whose Fame will return Verdant and Saving when every other Name and Action is lost, and their Trophies consumed.

By reflecting on these Advantages of the *Good Name* with which Christian Heroes are to distinguish themselves, the Royal Prophet's Second Proposition will appear very just and plausible; tho' at first Apprehension so immediately opposed to Nature's Dictates; which is, that *the Day of Death is better than the Day of ones Birth.*

What Divine Goodness teaches the Contemplative by so difficult a Truth, is, That they ought not to set a greater Value on Life than that which Religion sets on it; that they ought to fear no other Death than that which the Holy Spirit terms the Second Death; that they ought to regard Life as the Commencement of Death, and Death as the End of the Work, of the Warfare, of the Duties that they are by Nature and Religion called to; the Asylum of the Afflicted, the Inlet to Eternity.

*Eccles. 7.  
8.*

Believers, reviewing with such Disengagements, the respective Qualities of Life and Death, cannot but acknowledge the Justice of the Royal Prophet's Sentence, making Life in an inferior Degree valuable; and Death in the highest Sense worthy Concern, and when approaching, welcome.

It



It is true, that Life recommends it self to the sensual and unphilosophical Part of Mankind as the Chief Good, the Station to which all natural and acquir'd Abilities, all the Treasure of Fortune and Triumph of Time must serve; consequently Death cannot but appear to them in the opposite Extreme, the detested Bane that ought to be avoided. And yet with the Voice of Heaven in this perplexing Proposition, even Nature's exalted Light has brought many *Gentiles* to concur, amongst whom some Barbarians by peculiar Customs have testified their equal Approbation of it.

Let not Christians then think it a Religious Transport of Holy Stoicism, or severe Problem of a disgusted Mind, without any real Intention and Purport for bringing Mankind to a like Conclusion by it: Let them not think it spoke to particular Orders of Men, or to some involved in Extremity; but for the Use and Application of the most happy in all Kinds of Circumstances, in all Stations of Life, and Degrees of Age.

What is objected to the Holy Truth, let us look for amongst the Sensual, the Guilty; amongst those whose Secrets cannot bear Detection, or unvailing to universal Light; whose Consciences so alarm them, that they wish for the Hills to cover them, and the Mountains to fall on them.

From amongst these, we have heard of some so utterly sunk below the *Gentiles* Darkness, and lost to all future Views, as to believe or hope, that

that after the Bodies Dissolution, or Extermination of its Constituent Particles or Parts, the whole Being in the melancholy Declension suffers. That these Particles can never be restor'd to their past Form ; and that the Heat which gave Vigour and Temperature to the Organs of Sense ; and the Seats of the Intellects, like a fled Blaze, or lost Day, being once extinct, must as to the past Identick Lustre be for ever gone. That such prefer frail Life, visible Decay, and present Disquietude, to the most exquisite Pleasures of a revealed Heaven, is no wonder.

And as for the *Gentiles* that had better Expectations than these, who allow'd the Continuation of the animating Part, they could never entertain themselves with any just Notions of its Perfection ; they at best accounted it only the sad Image of the former Figure ; some Airy Volatile Shade wandering in uncertain Places of Abode, not naturally consistent with the Dignity of Beings freed from Corporeal Organs and Mediums. — *Tristis Imago*, says the Poet, and that too of him whom he thought happy. What the Advance of the most Happy, is he further informs

— *Pauci læta arva tenemus* —

Vir. *Æ.*  
L. 6.

under such Clouds and Uncertainties, under such Misapprehensions of the Being whose future State commands the whole Worlds Concern, the deep penetrating of Philosophers, and mournful revolving of Princes. Well may the Summons of Death come to People the same way, regarding

it.



it with Horror ! Well may the Thoughts of it raise amongst them Fear, Confusion, Despair.

But the Christian knows that in Life he is call'd to honour God, to prove his Faith, to lay up a Treasure for future Use. He knows that Life is good ; and as Providence has appointed it, a Station or Sphere here for some particular Services till Providence discharges it, not receiving this Discharge with Murmuring, when the Summons of it appears by Sicknes or any other unavoidable Accident. In Death he knows that the Clog of Flesh is remov'd ; that he will see his Redeemer, the Majesty of Heaven and Earth, as he is ; and that at the Revistation of this Redeemer, his Body will be recover'd from other incorporating Dust, and made a lucid transfigured Body ; that the Elements of Corruption will become a Composition of impassable, inviolable Stability ; the Emblems of Mortality changed to an Angelick Form, adapted to the Nature of the Receptacle and Duration of its new Life ; and then united to the Divinity by the perfecting Force of the Holy Spirit, with which here it had some Invigorating Mysterious Communion, through Means of the Churches Ordinances ; through Faith, and the Consecration of both by the Divine Love ; and the Tragick Testimony of that Love, an incomprehensible Crucifixion.

The Christian thus illuminated, thus supported, and convinced, cannot but acquiesce in the experienced Prophet's Judgment ; of Life's true Use,



Use, and of Death's sacred Significancy and Consequence.

The Consideration of which Truth, brings me in the last Place to make the Practick Inferences from it ; and for that Purpose to recommend the Examples of the Excellent to your Imitation ; particularly, of Him whose Death is the Cause of this Discourse ; whose Memory is dear to you ; consequently, whose Character fix'd in your Hearts will there exert it self whilst Life remains, to make you bring forth Fruits worthy the beloved Incitement.

Ist then, The Practick Inferences that the Contemplation on Life's inferior Worth, and Death's Sacred Importance should move us to, are our applying our selves to Religion and Virtue ; the happy Duties which in Life can do us no Harm, on the contrary much Good, but at the Hour of Death give us Comfort and Tranquillity, and after Death procure for us Eternal Pleasures.

If Life is Transient, Uncertain, a subservient State to Death, what Use ought we to put it to, but to the Use for which God and Nature appoint it ? How ought rational People, or those who would have their Prudence well esteem'd, to devote their Hearts chiefly to the Concerns of most Consequence ? *The Children of this World are in their Generation wiser than the Children of Light*, says Infinite Wisdom ; and yet upon what Account have they their Encomium ? For what are their happy Faculties, their Activity, Courage, and Acuteness applauded, but for being concerted, and  
C exerted

exerted in the pursuing of one declared End, their chief Good? From which however they must soon be removed. Let not then their generous Endeavours concerning such inferior Objects for the Conveniencies of a quick concluding Life, rise up in Judgment against us for our Remissness and Inactivity, when the Enjoyment of God's Holy Presence, and the consequent Honour of an Eternal Duration, are proposed to our Successes. Holy Wisdom observes, *that every Man that striveth for the Mastery is temperate in all things.* Thus Contenders of Spirit and Resolution give their Minds Vivacity, their Bodies Agility, thereby securing the Attainment of the Prize, the Object of their Hopes. Fruitless Hopes! Since they do it for a Corruptible Crown, or the giddy Acclamations of those about them; let not their provident Care, their hearty Attempts, and untired Sincerity, rise up in Judgment against us languishing, growing dull and stupid, when an incorruptible Crown, the Pleasures of Heaven, the Happiness of Eternity, are the Allurements to our Hopes and Desires.

*Watch, for ye know not what hour your Lord doth come,* says he, that slumbers not, nor sleeps in preserving *Israel*; and that because when the Lord doth come, when he calls on us by Death, we ought to be prepared for his Call, the Consequence of our Qualifications at that time being ever after irrevocable.

Since



Since then, Life is so uncertain, that it may be demanded of us when we are least aware ; since the Consequence is of infinite Concern ; the Duration afterwards irreverfible and immutable ; What Cruelty to our felves are we guilty of, in leaving fo mighty an Affair to an Uncertainty ? What Injury, what Violence to Reason do we offer, when we leave the Nobler, the more Valuable and Excellent Things for the Inferior, the Perifhing and Trifling ? Thus acting, inftead of accounting our felves influenc'd by the Holy Spirit of God, we muft acknowledge fome other Malignant Power predominating in us. But,

2dly, In contemplating on Life's proper Merit, and Death's facred Importance, let us thus expofultate with our felves, and work Inferences for our Inftruction and Application. If Life is, againft the common Prejudices and Notions of the World, made only an inferior eligible State, and Death folemnly confiderable by the Wifeft of Men, and moft fortunate of Monarchs, wherein do I testify my Affent to the Divine afferted Difparity ? Wherein do I fhew the difregard of Life required by the Holy Spirit ? Wherein the true Apprehenfion of Death ? If a paffionate Purfuit of Riches, Grandeur, and Pleafure, whereby the Laws of God are violated, exprefs my Religious Contempt of Life, and magnanimous waiting for Death, then I may indulge the fame, and am in a Right Way of attending the vaft Confequence of it, the unavoidable Judgment that muft fucceed. But if this fenfual Difpofition more natu-

rally denotes the contrary ; if it shews an alienated Mind from future Views, or an unconcern at whatever follows Life, then let me not thus fix my Heart on these Objects of Sense, let me not consume Life's short Space, my Hours hastning Periods, in the heaping up of Riches ; let me do no Injustice to my Neighbour, indulge no Thought dishonouring the Purity, the Regularity necessarily belonging to Christian Perfection ; let me do nothing wherein this Life prejudices Eternity, wherein my Prospect of Bliss may be frustrated, and Death embittered. But on the contrary, let my Intentions and Heart be engaged in whatever conduces to the Mystery of my Regeneration, the new Life to which God's Holy Spirit consecrates me, the Life that God inspires, that embalms my Name to the generous Veneration of this World, that prepares my Body to a Blessed Resurrection, when all other visible Objects of Nature shall be dissolved, and translates my Soul re-united to this revived Body, to the Mansions of my Heavenly Father, there to be confirmed, by the last Sentence of Judgment, in the Possession of the Bliss which before it imperfectly enjoyed.

And from this Contemplation on Life's subservient and inferior State, to Death's more solemn and important End, we ought to infer Arguments, 3dly, For our most Grateful and Exalted Love of God, in revealing to us so rich, so wonderful a Reparation of the mournful Declension, and inevitable Dishonour of Human Nature, in drooping  
ing



ing Bodies, often in injur'd Minds, from the once admired Vigour of both, by a glorious Recovery of us to Immortality; and that in Celestial Bodies, something like the Transfigur'd Body of our Triumphant Redeemer, and in giving the Souls a Vision of God's Glories, the Minds some Comprehension of Providential Proceedings, and of Nature's Mysteries, both in this Globe, in the covering Firmament, and celestial Spheres, beyond what natural improv'd Wisdom, and its happiest unalterable Flights can attain. <sup>1 John 3. 2.</sup>

These are the Inferences we ought to make for our Instruction, our animating our Conduct in our Duties of Religion, and Progress, directed by a Contemplation on the Holy Prophet's Declaration of Life's inferior Merit, and of Death's important State.

For the more lively Influence of which Duties and Progress, I come now in the last Place, to recommend the Examples of the Churches blessed Worthies, Fathers and Confessors, to your Imitation, particularly of our late deceased Brother, in whom we allow, without the Gloss of vailing or favouring Time, a most glorious Complication of all Christian Graces and Virtues,

*Mark them which walk so, (says the Apostle)* <sup>Phil. 3. 17.</sup>  
*as ye have us for an Example:* What their Example was, St. Peter informs us; and from thence *to look for* <sup>2 Pet. 3. 13.</sup>  
*new Heavens, and a new Earth, where reigneth Righteousness:* And how they express'd this Disposition and Expectation, their Lives and Deaths most signally testify, by following the Cross of Christ,  
by

by supporting the Strictness of Christian Morality, and leaving the Church their Tracks and Renown.

But if their Characters upon the Account of the peculiar Honours to which they were ordained, beyond all of human Race, may be thought too refined and speculative for this Age's Hopes of approaching, whom can I offer to your Concern with more Advantage, and a kinder Acceptance, than the Person whose Memory all here Honour, whose Death all here Lament?

View him in every Station and Circumstance of Life, how instructive, how graceful and approv'd will he appear! how Sacred and Venerable! how Engaging and Accomplish'd in his publick Station! what Resolution and Courage in vindicating the Church to which he was an Ornament! what Sharpness, what Boldness in rebuking Vice! what Authority, by an exemplary Practice, did he give to his Arguments! and tho' the Beauty of Language which adorned these to our just Admiration, is of no Moment, in Comparison of Qualifications requir'd in the Soul, yet is it one worthy Talent, with which the Spirit of God thought fit to distinguish him; and which having reflected some Honour on you, and establish'd the Fame of your Society to all revolving Ages, will move your grateful Remembrance of him the more, and urge you to make the greater Returns expected for such an Indulgence of Providence to you, tho' short.

View



View him, Secondly, in his private Life ; what Rhetorick but that which was equal to his own ; what Thoughts but such as were so fine and elevated as his were, can express the Strictness, the Grace and Harmony of it, with the least Justice to your own prepossess'd Acknowledgments ?

The best Panegyrick for making the greatest Persons Virtues attractively amiable, is that which Neighbours, Acquaintance, and all surrounding Observers give ; in the united Assent of these, you know his Name enshrined.

If happiest Purity of Thoughts and Actions, strict Temperance, rigid Mortifications, publick and private Charities, incessant Vigilance, have any Merit in them for recommending the World's Ornaments to your grateful Esteem, his Memory must be most Sacred amongst you.

If universal Love, a most cautious Deference, and chearful Humility, enlivened and brighten'd with all the Charms of Address, the commanding Fluency of Words, and renewing Turns of Wit, have any Title to your generous Grief for the short Delight of them amongst you, and indeed amongst those, where his Virtues might have been of a more extensive Use, he has it.

If the Loss of these excelling Gifts, either as they were once the Glory of this Place, and might have been for the Churches universal Good, had the incomprehensible Methods of Providence continued him to us, may claim our laying Cypress and Roses on his Tomb, he claims it.

This,

This, it is true, is a Resentment that Nature's Sympathy irresistibly dictates; but alas! what avails our fond Passion for wandering in Darkness, and afflicting our selves amongst the Monuments of the Dead? Let us think of the Duty we owe the Living, the reviving the Blessed Saints in our own Characters, by the most exact Likeness our Actions can give us with their better Parts.

What Value we have for the Memory of our dear departed Brother, let us publish, by observing his Instructions, by being moved with the equal Engagements of Virtues and Eloquence, which we recollect in him: As the Divine Wisdom calls us to a necessary Contempt of Life, and useful Meditations on Death, whom can we more worthily take for the Pattern in our Conduct, than he whose good Name, with such rich Perfume, so far affects every Observer's Senses, as that no Malevolents are found against it, to whom every Conversation ascribes some new Merit, to whom with a Rival Forwardness, every grateful Wit consecrates some new Encomium?

In whom can we think this Disregard of Life, and Preference of Death, prompted by the Prophet of God, more prevalent than in him, whose spotless Youth, whose exemplary Prime, were gradual Advances, and fix'd Preparations for the same?

We are inform'd of St. Jerome, that in contemplating on the expected Conflict naturally waiting an Eternal Remove, he thus prepared the depart-



departing Captive to admit its Discharge; \* *Depart, what dost thou fear? depart my Soul, what dost thou doubt? Thou hast serv'd Christ almost Seventy Years, and dost thou fear Death?* The Saint, in few Words, leaves the Pious a boundless Scope for their meditating on, and being urged by them to Christian Heroism.

And for the same Purpose, on a like Occasion, I think an Earl of *Manchester's* Rapture, no less moving, being withal compendiously Instructionive; † *O Soul (says he) Enobled with the Image of God, Adorned with his Likeness, Espoused to him by Faith, Redeemed by his Blood, Endowed with his Spirit, Ranked with his Angels, What hast thou to do with Flesh?*

O how like the Notes of the Beings in Bliss where they now dwell, were these their Pious Breathings! but what Language can raise our Ideas to the Truth and Excess of the rapturous Pleasures of Saints in these their Spiritual Visions!

What can we imagine his Exaltation of Thought to have been, whose Death we now lament; whose Soul, check'd with the dull Medium of sensible Organs, could yet so lively paint the Bliss remotely seen, as he often has

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\* *Egredere, quid times? Egredere anima mea, quid dubitas? Septuaginta prope annis servisti Christo & mortem times? Hieronimi Epis. Lib. 3. Ep. 2.*

† *Manchester al. Mondo. contemplatio mortis, & immortalitatis, 202.*

here done, and now to the World his immortal Works do.

Let, my Brethren, such Flights of Fancy touch our Hearts! Let not the Churches Fathers, illustrious Professors, the Wise, the Virtuous, and Learned, raise their Souls on Seraphick Wings, and prompt their Passions with Celestial Flame, and we know their Transports, and hear their Melody, the Voices of Charmers charming wisely, with a Dishonourable and Unmanly Stupidity.

And to raise our Thoughts to such Degrees of growing Perfection in this State of Imperfection, as the suitable Inference which the Royal Author of the Words implicitly dictates, let us not run reverse to the Action of Divinity, imagining Life to be the chief Good, Death the chief Ill, the Destruction of a Rational Being, formed after the Image of God; nor even let us Dishonour the Dignity of Moral Philosophy, to fear that Change which Immortality repairs. *Non \* esse lugendam mortem cesset quum Immortalitas consequatur.*

Let us not devote the Abilities of Nature, the Ordinances of Religion, the Treasure of our Time, for the Advantage of flitting Moments, uncertain Moments; neglecting the Interest of the certain and inconceivable Abyss of Ages, which follows this Temporal State's Expiration.

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\* Cicero de senectute. Ennium laudans.



Let us not think that God calls, that his Threats and Promises, his Exhortations and Descriptions are given in vain; that Prophets and Apostles were endow'd with Miraculous Gifts, and the Spirit that appears in later Ministers, suited, in some Degree, to the Sanctity of their Function, is offer'd in vain; or that the rash Contempt of such Dispensations of the Comforter, is not most severely to be accounted for.

Let all shew their Sense of these Things, by an improving Life and Conversation; let them express their Soul's Conviction and Satisfaction concerning the Things of Futurity, and the Prospect of an Eternal Re-existing, by an immediate Repentance of Errors past, and a resolv'd Life of Obedience to the Gospel Precepts for the future, a pressing towards the Mark, the Heaven that is to reward them, the Presence of the World's Creator and Redeemer, that is to delight them.

Let them for particular Direction, and familiar Incitation, reflect on the Lives of Saints and Martyrs, celebrated Worthies, and esteem'd Friends, who have transmitted the Praises of their good Names to Mankind, and now find the grateful Odour of them amongst the Angels of Glory; that they may succeed in the same triumphant Conclusion, and admit the Terror of Nature, Death, when he comes with his irreversible Assault, as the Introducer to Peace and Rest, a most Welcome Guest to an Impatient Friend, the  
Soul's

Soul's Presenter to its Divine Parent, and the consummated Progress of Nature: Which God of infinite Mercy grant.

*To whom for the Blessings of Life, the Competency of Fortune, the Abilities of Soul, the Means of Grace, be ascrib'd, as is most due, all Honour and Praise, Might, Majesty, and Dominion, both now, and for evermore. Amen.*



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